

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.*

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## THE COVENANT MADE WITH ABRAHAM AND HIS SEED.

The blessings that we are the recipients of are in consequence of an agreement (so to speak) which we have made between ourselves and the Lord. When we covenant to keep the commandments of God, it is an agreement between ourselves and our Father that we will be obedient children—that we will obey his instructions and keep his laws. It is in consequence of the resolution which we thus form that the Lord blesses us. If we never make a covenant with him, we do not place ourselves under any responsibility. For us to receive blessings, we must place ourselves under some covenant. We have to do something to render ourselves worthy of the blessings of the Lord. This we do by keeping the covenants which we have made with him and honouring his laws. Then we are entitled to the blessing, and not until then. This is a principle upon which the Lord has always acted.

If we refer to his dealings with his people anciently, we find that he has called individuals, and set them apart, and given them a mission or some labour to perform. He has called them, and they have made a covenant with him that they would honour and serve him, and keep his commandments; and they have also covenanted not only that they would do it themselves; but that that they would teach their children and their children's children after them. This was the

nature of the covenant that the Lord made with Abraham, and this is the nature of the covenant which the Saints make in the waters of baptism, when they are baptized for the remission of their sins. This is also the covenant which they renew every recurring Sabbath when they partake of the emblems of the broken body and spilt blood of their Lord.

In consequence of the covenant that the Lord made with Abraham, he not only blessed him individually, but has transmitted to the children the blessing conferred upon their fathers. By reason of this covenant, the blessing thereof preserves and broods over the Jews, even unto this day, though scattered as they are in all the Gentile nations of the earth.

The scattering of the Jews is no part of the blessings embraced in the covenant made with their fathers, but they have been scattered in consequence of their transgressions of that covenant. The Prophets of Israel have foretold that they should become a his and a by-word, and should be spoken of reproachfully. They have borne contumely, contempt, derision, and reproach in the Gentile nations; still they live and prosper; they exist and multiply, thousands upon thousands. In Russia alone there are several millions, saying nothing of the numbers scattered through continental Europe.

There are thousands also in this country, and scattered far and wide over the whole earth in every nation under heaven. They are multiplying and prospering. They are the bankers of Europe and the capitalists of America: they hold the coffers of wealth to the nations. These are the blessings entailed upon them, in consequence of the covenants which Abraham made with the Lord.

Through the faithfulness of Abraham in offering up his son Isaac, his integrity was proven, he believing that all things would be well with him. The Lord, seeing the faith of Abraham thus tried, swore by himself, because he could swear by no greater, that in multiplying he would multiply him and his seed after him as the sands on the sea shore, or as the stars in the firmament, which cannot be numbered for multitude. He blessed him with the blessings of the heavens above and of the earth beneath, and gave to him and to his children the land of Palestine for an everlasting inheritance. They have possessed that land; and only when they have merited chastisement for their transgression have they been ejected from it. After they had atoned for their sins, they were brought back from Babylon and reinstated in the lands of their fathers, and thus it will be again. Why did the Lord move upon Cyrus to liberate the Jews in Babylon? Why put it into the heart of that Gentile king to go up and build a temple at Jerusalem? It was in fulfilment of the covenants which he made with that people.

In this way has the Lord watched over the children of Israel, and thus has he watched over the scattered Jews to this day. Wherever they are, in the remotest nations of the earth, there is the power and efficacy of that blessing which God promised by his oath to Abraham. This was sealed upon him under the hands of Melchisedec, Priest of the Most High, who gave him the authority of the holy Priesthood, by which he secured those blessings to himself and his children Isaac and Jacob, and through them upon their children's children, which will follow them down to the latest generations of time. It is by the power and authority of that Priesthood and covenant that to this day these blessings entailed upon them wherever they are scattered.

The Lord has said that in the last days he would make a Gospel covenant with the house of Israel. There is no covenant that the Lord has ever made with any people except that which he made with Israel—that which he made with Abraham. This is the only covenant that has ever been made. It is that covenant that has been opened up in our day, agreeably to the predictions which have been before made by the holy Prophets which have been called from the seed of Israel. Where has he ever made a covenant with the Gentile nations? Nowhere, at no time, and in no place. From whom are the Prophets called? From what nation does the Lord choose his anointed? To whom does he commit the sealing power of the Melchisedec Priesthood, with all its blessings and privileges for themselves and their children? To the Gentile nations? No—verily no. To Israel pertain the covenants. To them are given the laws. They are the honoured people. They are they whom the Lord has selected from the families of the earth to be his peculiar, chosen people. They are chosen to bear his oracles, to be the messengers of his word, and to testify of his truths—the principles of the Gospel, to the nations of the earth. For this reason, Moroni, one of the ancient Prophets of the house of Israel, came to the Prophet Joseph Smith. What was his message to Joseph? At the time when Joseph was about to take the records from the earth, Moroni took him aside and instructed him in the nature of this great work. This was three years before he obtained the record. The vision was open for many hours. The angel said to him that the time had come when the covenants which were made with the ancients must be fulfilled, and that the Lord had remembered the covenant he made with Abraham to bless his children and gather them from the nations of the earth. This was the burden of all the instruction given by the angel to Joseph.

There is no covenant but that made with Abraham, and the Gospel is the law of adoption into that covenant. It is the same to us as to all who have preceded us. The laws of that covenant are unchanged. If by one spirit we are baptized unto Christ and put on Christ, then are we Abraham's seed and heirs according to the promise. It should be

the joy and pride of the Saints that they are numbered with that people whom God has selected from the nations of the earth to bear his oracles and to be witnesses of his truths. The remembrance that they are associated with Israel—associated with such honourable names as Abraham, Isaac, and Jacob, and especially that they are participators in the covenants and blessings entailed upon their posterity, should stimulate them with a just sense of the high honour conferred upon them. The responsibilities of so great a calling should be constantly before them to preserve them from breaking the conditions of that covenant which they have made with their God. But few in this dark and benighted age realize this matter, and even many of the Saints have only a limited understanding of this glorious subject.

It is true that God has made of one blood all the nations of men who dwell on all the face of the earth. It is equally true that he has determined their times before appointed, and the bounds of their habitations. So it has pleased him, in his own economy and goodness, to bring forth to the Gentile nations, at the appointed time, this new dispensation, with the laws of adoption into the covenant made with Abraham. Thus are all the blessings promised to Abraham brought to the Saints, through their obedience and faithfulness; and not only to them, but to their posterity down to the latest generation. Whatever vicissitudes their children may pass through—though they may for a time be drawn aside from the path of rectitude, and stray into forbidden paths, and rebel against the authority of God, yet the blessings which are conferred upon them by the sealing power of the Melchisedec Priesthood will follow them wherever they go. The Spirit of that Priesthood will brood over them by day and by night, and will in the end bring them from their lost position and reinstate them in the favour of God.

These principles do not exist outside the covenants made with Israel. Where are the covenants, promises, and blessings possessed by the Gentile nations? Nowhere. If they have any blessings or hopes of eternal life, they come to them by the law of adoption, within the pale

of the covenant made to the house of Israel.

In the wise designs of Heaven, the seed of Joseph—a branch of the house of Israel, have been mixed among the Gentiles. Their origin and royal lineage is unknown even to themselves, for the Lord has hid their lives in Christ, that through them he may restore the whole house of Israel and fulfil the covenant made to Abraham that in him and in his seed all the nations of the earth should be blessed. This branch of the chosen people will take the first and most important part in the work of the last days. It is they that receive the fulness of the Gospel and the covenant of the holy Priesthood. Wherever this Gospel is preached, and the sound thereof reaches them, it awakens the remembrance within them which they themselves do not fully understand. But they will eventually understand it, and find their lineage connected with the seed of Israel. They will then understand that the blessings of the fathers have followed after them to the ends of the earth, and have gathered them together to the land of Joseph in the West. The continent of America was given to the branch of Joseph, and is a promised land. There will Joseph be like he was in ancient Egypt, providing the rest of his father's house with the oil and the wine. There will he prove to be the saviour of Israel, as in the days of old; there will he be a prince in the house of his father; and he will be instrumental in gathering the Jews to the land of Palestine: he will gather the remnants from the nations back to their own land, and will continue to work amongst them until the covenants made with their fathers are fulfilled. These are they who have embraced the Gospel, and are the Saints of the last days.

It is not merely the removal of the Saints from this land for which they have to labour. When they have accomplished that, they have a greater work before them. The magnitude of the great work in which they are engaged not only engrosses the few days of time allotted to them here, but it reaches far into eternity, and embraces the salvation of the whole house of Israel, links the living with the dead, and binds the destiny of the children with that of the fathers.

ACCORDING to Dr. Ridge, in his work on Health and Disease, insects, being without nerves, are devoid of any feeling of pain.

## DISCOURSE BY ELDER JACOB GATES,

DELIVERED BEFORE THE CONFERENCE IN DERBY, MAY 12, 1860.

DAVID JOHN, *Reporter.*

Dear brethren,—I hope that I may have your faith and prayers, that I may speak to your edification, and that we may all feel the Spirit of the Lord working within us. I feel to rejoice to-day in seeing so many faces that I have known in years gone by. I am truly thankful in realizing that so many of you have been faithful and true to your God. I know that you have retained the good Spirit. It beams forth from your countenances, and is manifest in your singing. I also know that you wish to hear my voice; hence I will speak and bear testimony to the truth. When I first heard the Gospel, I received it and rejoiced in the same, and have ever since, "for it is the power of God unto salvation." But you cannot be benefited by its power except you obey its precepts. It is not those that say, but those that do, that shall be partakers of its blessings.

Get the Spirit, and keep it, that it may be your constant companion. It is often the case that the Saints lose the Spirit through carelessness; hence they should watch as well as pray.

If the Saints would be careful to watch their own feelings, and would seek to understand the capacity of their own being, they would know when they grieve the Holy Spirit. Its voice would become familiar to them. But when they become insensible and indifferent to its influence, it takes its flight, and they become powerless. Let all the Saints watch and pray, that they may not lose that spiritual companion that leads into all truth.

The Saviour said that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it;" and I will say that fewer still are those that are able to walk therein. It requires a close application to the laws of life, which embrace all the duties of man to his God.

What are we placed here for? We are here to prove ourselves, to get experience, to serve the Lord, to gain wisdom and understanding, and to build up the kingdom of God upon earth. Let us rise up and awake from the slumbers of ages, and fill the measure of our creation. Think not that the Gospel has lost any of its

importance, because thirty short years have rolled away since the angel appeared to Joseph. Some have actually forgotten that they live in the last dispensation, and have gone to sleep.

When I first became acquainted with a servant of God clothed upon with the holy Priesthood, it inspired me with a feeling that thrilled through my whole being. It continues the same to-day, and should for ever.

Some do not value the Priesthood. They look upon it as a small thing and of little importance. It should not be so. Those holding the holy Priesthood are set apart to act in the name of the Lord, that through them the covenants may be renewed with the children of men. Do you remember the covenants that you have made with God and his servants? If so, I would ask, Have you kept them? If not, you have weakened the thread of your exaltation. If the Saints only knew the effect that their conduct would have on their character, they would walk as careful as though they were walking on edge-tools. You should always remember that a thing once done cannot be undone. The transgression of a known law, although you may repent of it, you never can forget. It will sting you for a thousand years to come. This may be very cutting to the feelings of some; nevertheless it is true.

Ponder well the path of your feet, and watch yourselves in the future, and apply yourselves to wisdom. Your covenants should be as sacred now as at the moment you made them. A deviation from these principles will leave you powerless. Put on the whole armour of God and serve him. Whose are you? You are God's by creation, and also by adoption; and this gives him the right to require your services, because he is your Father—yes, the Father of your spirits. He wishes us to keep his laws, by which means we may be made like unto himself.

Christ became like unto his Father by keeping his laws; he also prayed for his Apostles that they might be one with him, as he and his Father were one, that they all might be one; and not only those, but



all others that might believe in him and keep his commandments, that they all might form a part in the great family circle of heaven. By being adopted into Christ by the covenant of the Gospel, all things eventually will become yours; and you are Christ's, and Christ is God's. Whether principalities or powers, thrones or dominions, they are all subject to the Priesthood, which is that perfect system of law that rules the heavens, and must eventually rule upon the earth.

Through the relationship that exists between us and the heavens, we have claim upon his Spirit, by which we know him and understand truth. You cannot understand my words simply by hearing them. It is the Spirit that bears record of the truth: it bears record also of the Father and the Son, whom to know is life eternal.

Now I wish to speak upon the principle of Tithing. As it regards paying your Tithing, it has been a *test of fellowship* for the last few years, but is not so now; yet it is a law of God, and not of man. But the Lord will never force you to pay it. There is no compulsion in the laws of God. It is left to yourselves to do as you please, and all shall be rewarded according to their works. The kingdom of heaven does not consist in paying Tithing only. Some pay Tithing because it is a popular thing. They would be ashamed to do otherwise. It does not consist merely in coming to meetings, singing, and praying; but it consists in obeying every word that proceedeth from the mouth of God."

Jesus, when speaking of this principle, said, "Woe unto you scribes, pharisees, and hypocrites; for you pay tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not leave the other undone." We learn by the Saviour's words that men may pay Tithing, and yet be a set of hypocrites; and he pronounces a "woe" upon such. Therefore the Lord does not wish Tithing to be a test of fellowship. What you do, do it in faith; for "whatsoever is not of faith is sin," because you act hypocritically.

As for myself, I pay my Tithing when at home, and my family pay it when I am absent. As for me and my house, we will pay our Tithing. Why? Because it is the law of God, and therefore is right. Not because I am compelled to do it—not

because I fear of being disfellowshipped; but I do it the same as I would keep any other law of God. I serve God because I love his attributes; I practise virtue for virtue's sake; I receive truth because I have an affection for it. So it should be with you, brethren and sisters. You should practise your holy religion because you love it. You should endeavour to become acquainted with all the laws of God, and practise every virtue that would adorn a Saint of God, and cultivate a love towards the same.

We are told in Scripture that love is the fulfilling of the law. Why? Because, in keeping the law of God, it is attended with a blessing, which must flow to us through the affections; and we are only benefited by keeping the laws of God just in proportion as we have love or affection towards them; and it might be said that the affections are the fountain of all our happiness: hence the saying of the apostle Paul, that though a man may have faith to remove mountains, to understand all mysteries, to give his goods to the poor, and his body to be burned, yet, if he has not charity, which is the pure love of God, he is nothing. Then let us cultivate a love and an affection for every principle pertaining to the law of God.

I do not wish to blame you for not paying Tithing. The responsibility rests upon yourselves. My business is to teach you the truth, and your business is to observe it, and that too in the love of it.

I would suggest the propriety of your getting more of that Spirit that leads into all truth, that you may have a better comprehension of the laws of life. You will then be able to embody in your own being the elements of eternal life just in proportion as you become acquainted with and keep the laws of God.

You talk about Tithing as though it was a matter of great importance. It is to you, because it lays a foundation, and gives you claim on the blessings of heaven. The Lord does not want it: so far as he is concerned, he does not need it. If any one is benefited, it is the individual that pays it, and his generations after him.

The Lord has given you power and wisdom to organize and combine the elements, to clothe, to feed, and to sustain your tabernacles. The elements and you are the Lord's, and he has a right to direct you how to appropriate those blessings. In all this he has your best good

in view. Power has also been given you, through the laws of adoption, to embody within yourselves the elements which sustain the spirit, even the "bread of life," that you may grow up to the full measure and stature of a man in Christ Jesus. These attributes and capabilities having been given, you must apply them to the laws of life by your godly course while in the flesh.

I understand that many have left the Church because they were required to pay Tithing. This was wrong. They looked upon it, no doubt, as being a system of men to benefit others and not themselves.

Do not pay Tithing to please me, or for my good. I pay mine for my own good, and not for yours. What is Tithing designed for? The Lord says by revelation that it is for the support of the Priesthood, for building public buildings, temples, &c., and for the benefit of the poor in Zion. When temples are built in Zion or any of her stakes, and men are set apart to administer therein, they must have their support; and the Lord has provided for this through the principle of Tithing. It was similar with ancient Israel. The tribe of Levi did not receive their inheritance as the rest of their brethren, but were set apart to administer for the whole house of Israel in the holy ordinances of the Priesthood in the temple of the Lord built by Solomon, and received their support through the tithes and offerings of the people.

I saw the first temple that was built in this generation that God acknowledged. How was it accomplished? By the tithes and offerings of a poor people. Nevertheless it was accomplished, because we were united. Still there were some that could not see or comprehend the reason why they should contribute a portion of their small means for the building of such a large and extensive house.

There must be temples built in this generation, wherein the holy ordinances of God may be administered, that you and your generations after you may have the benefit of receiving those ordinances, without which you can never be prepared to dwell in the presence of God. There are also fonts to be made, wherein we can be baptized and administer the laws and ordinances that pertain to the dead. This is a great privilege and a blessing; and not only so, but it is absolutely a duty resting upon you and all others. If this

is not done, the Lord will hold this generation responsible for the salvation of their progenitors." Christ said to the Jews—

"Moreover I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

You see by the foregoing that the Lord holds the inhabitants of the earth responsible for the acts of their progenitors. Upon what principle of justice can this be done? It is through the laws of redemption which have been offered unto them; and had they received it, it would have secured unto them their own salvation, and given them a right to act in behalf of the fathers. Failing to do this, they neglected their own salvation, and consequently that of the fathers.

The Apostle, in speaking of the fathers, says—"God having provided some better thing for us, that they without us cannot be made perfect;" and I will say that we without them cannot be made perfect. In this last dispensation the hearts of the fathers must be turned to the children, and the hearts of the children to the fathers, lest the Lord smite the whole earth with a curse. If you could fully understand the great principles of truth which the Lord has revealed through his servant Joseph the Prophet, in the 19th century, pertaining to the living and the dead, you would not grumble about paying your Tithing; but your hearts would rejoice for the privilege of becoming saviours and administering for your dead. I would that all men might come to the knowledge of the truth and be saved, they and their fathers.

Let me say to those that have turned away from the truth, or have been cut off for transgression; Return to the Church, repent of your sins, and do your first works over again. Do you remember the covenants that you made by the water's edge, when you were first baptized for the remission of sins? God will hold you responsible for that covenant. Were you to remain where you are for a thousand years, if you are ever saved, you will have to commence your lesson where you left off, and walk up in the school of experience until you learn to keep the

perfect law of life. If you wish a better system than that which God has revealed for the salvation of the children of men, I do not know where you will find it.

I rejoice in the Gospel which has been revealed in this age of the world, for it has in it the power of God to save. I call upon all men to repent and turn unto the Lord.

Now let me say to you, my brethren and sisters, Where there are difficulties existing, go and be reconciled one towards the other. If you have erred, confess your faults. It will do you no harm, and may do others much good. May the Lord bless and inspire your hearts to do right, is my prayer. Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 359.)

[November, 1843.]

The chairman appointed the assessors collectors in their several Wards.

Voted that the same committee collect means to purchase paper. President S. Rigdon to go to La Harpe, and Elder H. C. Kimball to Ramus, to procure signers.

The chairman appointed committees to visit other places.

Joseph Smith, the Mayor, made some remarks, and his Appeal to the Green Mountain Boys was read by W. W. Phelps, as follows:—

"I was born in Sharon, Vermont, in 1805, where the first quarter of my life grew with the growth and strengthened with the strength of that 'first-born' State of the 'United Thirteen.' From the old 'French War' to the final consummation of American Independence, my fathers, heart to heart, and shoulder to shoulder, with the noble fathers of our liberty, fought and bled; and with the most of that venerable band of patriots, they have gone to rest, bequeathing a glorious country, with all her inherent rights, to millions of posterity. Like other honest citizens, I not only (when manhood came,) sought my own peace, prosperity, and happiness, but also the peace, prosperity, and happiness of my friends; and, with all the rights and realm before me, and the revelations of Jesus Christ to guide me into all truth, I had good reasons to enter into the blessings and privileges of an American citizen, the rights of a Green Mountain Boy, unmolested, and enjoy life and religion according to the most virtuous and enlightened customs, rules, and etiquette of the nineteenth century. But, to the disgrace of the United States, it is not so. These rights and privileges, together with a large amount of property, have been wrested from me, and thousands of my friends, by

lawless mobs in Missouri, supported by executive authority; and the crime of plundering our property, and the unconstitutional and barbarous act of our expulsion, and even the inhumanity of murdering men, women, and children; have received the *pass-word* of 'justifiable' by legislative enactments; and the horrid deeds, doleful and disgraceful as they are, have been paid for by Government.

In vain have we sought for redress of grievances and a restoration to our rights in the courts and legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress and at the hands of the President. The only consolation yet experienced from these highest tribunals and *mercy-seats* of our bleeding country is *that our cause is just, but the Government has no power to redress us.*

Our arms were forcibly taken from us by those Missouri marauders; and, in spite of every effort to have them returned, the State of Missouri still retains them; and the United States' militia law, with this fact before the Government, still compels us to do military duty; and, for a lack of said arms, the *law forces us to pay our fines.* As Shakspeare would say, '*thereby hangs a tale.*'

Several hundred thousand dollars' worth of land in Missouri was purchased at the United States' Land Offices in that district of country; and the money, without doubt, has been appropriated to strengthen the army and navy, or increase the power and glory of the nation in some other way. And notwithstanding Missouri has robbed and mobbed me and twelve or fifteen thousand innocent inhabitants, murdered hundreds, and expelled the residue, at the point of the bayonet, without law, contrary to the express language of the Constitution of the United States and every State in the Union, and contrary to the custom and usage of civilized nations, and especially one holding

up the motto, '*The asylum of the oppressed*;' yet the comfort we receive to raise our wounded bodies and invigorate our troubled spirits, on account of such immense sacrifices of life, property, patience, and right, and as an equivalent for the enormous taxes we are compelled to pay to support these functionaries in a dignified manner, after we have petitioned and pleaded with tears, and been showed like a caravan of foreign animals, for the peculiar gratification of connoisseurs in humanity, that flare along in public life like lamps upon lamp-posts, because they are better calculated for the schemes of the night than for the scenes of the day, is, as President Van Buren said, *Your cause is just, but Government has no power to redress you!*

No wonder, after the Pharisee's prayer, the publican smote his breast and said, '*Lord, be merciful to me a sinner!*' What must the manacled nations think of free-men's rights in the land of liberty?

Were I a Chaldean, I would exclaim, Keed nauh ta-meroon le-hoam elauhayaub dey-shemayaub veh aur'kau lau gnaubadoo, yabadoo ma-ar'gnau oomeen tehoat shemayaub allah. (Thus shall ye say unto them, The gods that have not made the heavens and the earth, they shall perish from the earth and from under these heavens.)

An Egyptian, Su-e-eh-ni. (What other persons are those?) A Grecian, Diabolos bassileuei. (The Devil reigns.) A Frenchman, Messieurs sans Dieu. (Gentlemen without God.) A Turk, Ain Shems. (The fountain of light.) A German, Sie sind unerstandig! (What consummate ignorance!) A Syrian, Zaubook. (Sacrifice.) A Spaniard, Il sabio muda consocio, il nescio no. (A wise man reflects, a fool does not.) A Samaritan, Saunan! (O stranger!) An Italian, Oh tempa! Oh diffidenza! (O the times! O the diffidence!) A Hebrew, Ahtangh all raney. (Thou, God, seest me.) A Dane, Hvad tidende! (What tidings!) A Saxon, Hwat riht! (What right!) A Swede, Hvad skilla! (What skill!) A Polisher, Navyen-shoo bah pon na Jesu Christus! (Blessed be the name of Jesus Christ!) A Western Indian, She-mo-kah, she-mo-kah, teh ough-negah! (The white man, O the white man, he very uncertain!) A Roman, Procul, O procul est profani! (Be off, be off, ye profane!) But as I am, I will only add, When the wicked rule, the people mourn.

Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals, where all men seek for it, according to the rules of right, I am compelled to appeal to the honour and patriotism of my native State—to the clemency and valour of 'Green Mountain Boys;' for throughout the various

periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force, (unless satisfaction was made,) it has been the custom to call in the aid of friends to assist in obtaining redress. For proof we have only to refer to the recovery of Lot and his effects by Abraham in the days of Sodom and Gomorrah, or to turn to the relief afforded by France and Holland for the achievement of the Independence of these United States, without bringing up the great bulk of historical facts, rules, laws, decrees, and treaties, and Bible records, by which nations have been governed, to show that mutual alliance for the general benefit of mankind to retaliate and repel foreign aggressions. To punish and prevent home wrongs, when the conservators of justice and the laws have failed to afford a remedy, are not only common and in the highest sense justifiable and wise, but they are also proper expedients to promote the enjoyment of equal rights, the pursuit of happiness, the preservation of life, and the benefit of posterity.

With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and, if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valour of the 'Green Mountain Boys' by all honourable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins.

I appeal also to the fraternity of brethren who are bound by kindred ties to assist a brother in distress in all cases where it can be done according to the rules of order, to extend the boon of benevolence and protection in avenging the Lord of his enemies, as if a Solomon, a Hiram, a St. John, or a Washington raised his hands before a wondering world, and exclaimed, 'My life for his!' Light, liberty, and virtue for ever!

I bring this appeal before my native State, for the solemn reason that an injury has been done, and crimes have been committed, which a sovereign State, of the Federal compact, one of the great family of '*E pluribus unum*,' refuses to compensate, by consent of parties, rules of law, customs of nations, or in any other way. I bring it also, because the National Government has fallen short of affording the necessary relief,



as before stated, *for want of power*, leaving a large body of her own free citizens, whose wealth went freely into her treasury for lands, and whose gold and silver for taxes still fills the pockets of her dignitaries 'in ermine and lace,' defrauded, robbed, mobbed, plundered, ravished, driven, exiled, and banished from the 'Independent Republic of Missouri!'

And in this appeal let me say, Raise your towers; pile your monuments to the skies, build your steam frigates, spread yourselves far and wide, and open the iron eyes of your bulwarks by sea and land; and let the towering church steeples marshal the country like the 'dreadful splendour of an army

with bayonets. But remember the flood of Noah; remember the fate of Sodom and Gomorrah; remember the dispersion and confusion at the tower of Babel; remember the destruction of Pharaoh and his hosts; remember the handwriting upon the wall, '*Mene, mene, tekel upharsin*;' remember the angel's visit to Sennacherib, and the one hundred and eighty-five thousand Assyrians; remember the end of the Jews and Jerusalem; and remember the Lord Almighty will avenge the blood of his Saints that now crimson the skirts of Missouri! Shall wisdom cry aloud, and her speech not be heard?

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JUNE 16, 1860.

THE emigration of the Saints is one of those singular features which characterize the work of God from the institutions of men. It has always marked the various stages of its progress from the settlement of the Saints in Ohio, through Missouri and Illinois, and finally to the far-western valleys of the Wahsatch, calling forth at different times and under different circumstances the faith and energies, the patience and perseverance of the Saints, by putting to the test the sincerity of that faith which they have professed in this work. It has not only done this for the Saints, but it has also brought forth and developed the superior wisdom and intelligence of the servants of God. The blessings accruing to the Saints have indicated his Divine approval of the arrangements adopted by his servants, the practical carrying out of which so nobly facilitates the accomplishment of the purposes of Him who has promised to gather his people from amongst the Gentiles.

Perhaps there is no principle of our faith in which we feel more interested than we do in the gathering of the Saints. This, we feel assured, comes from the dictates of that Spirit which our Father gives to his servants, adapting them to the times, circumstances, and wants of his people, that all things may be done in the season thereof. In times past there have been many Saints emigrated from this land, and much has been timely said and done by the servants of the Lord in this matter; but there has been no time in the past history of this mission when, in our judgment, the emigration of the Saints was fraught with more importance than the present.

The menacing attitude of the powers of Europe is such that one ill-advised movement would throw the great governmental machinery ajar and convulse the nations in a sanguinary war. One thing must be observed by all—that the nations are husbanding their strength preparatory to the great struggle. That the Saints may not be mixed up in these fearful strifes, they should make the best possible use of their present opportunities for saving money for their emigration. We are fully aware that they have no very favourable opportunities for saving money for this much-to-be-desired object, only in small amounts as they take them from their weekly earnings. In many branches of their employment the business is precarious and their wages small

and uncertain. Under these circumstances some have settled down in despair with the conviction that they can never be able to remove themselves from this country. Many of the Saints have become so settled in this belief that they have ceased to make any effort for themselves, and are looking forward in anticipation that some of their friends will send the means for their emigration. Thus year after year passes on and they are no nearer prepared than they were years ago, and in many instances not so near.

We say, then, Let the Saints arise, and shake themselves from this spirit of lethargy, lest they come short of the blessing. Let them go to with all the ability and energy the Lord has given them, believing that he will enable them through his blessings to accomplish that which they so much desire. They should walk by faith, and not by sight, believing in the promises of God, like faithful Abraham, that it may be accounted unto them for righteousness. Then their means and opportunities for saving money will be increased, and they will marvel at the singular prosperity which has attended their efforts. The Lord favours those who seek in faith to obtain his blessings. Did not the Saints last year, when called upon, give a week's wages? Can they not do it now for their own emigration? We should be glad to see them make some important move in this direction.

Many have thought, when the Elders returned from this land, that the desire which they had so often expressed for the emigration of the Saints while here ceased with the labours of their mission. In some instances this may be true; but we can give them the strongest assurance that they are not forgotten by all. None feel the importance attached to the emigration of the Saints like our much-beloved President and Prophet. President Young and his Council have in continual remembrance the emigration and welfare of the faithful in these lands. We can testify to the Saints that we personally know that their kindest and warmest feelings are enlisted in their behalf; and when they pray for the peace of Zion, they remember their brethren in the midst of the nations, and bear them up in precious remembrance before the Lord.

Many are the inducements to call the faithful home. Not only is Zion endeared to us by reason of its being designated the sacred gathering-place of the Saints, but there are the strong and inseparable ties of brotherhood formed which unite our hearts in one: there, too, is the presence of the Prophets. Having once gathered home, our first labour of love will be to contribute of our time and substance to the erection of that most desirable of all buildings, the Temple of the Lord. Within its consecrated walls we shall be made the recipients of that which will be even stronger than Death. Neither shall we alone be the partakers of these blessings; but, through our instrumentality, the ways of life will be made plain, and the imperishable riches of His grace who abounds towards us in all wisdom and prudence will be proclaimed to the generations of the dead. Neither is our sphere of action alone confined to the great plan of redemption. When powers infernal muster their legions and the camps of the aliens are moving against the Saints, then there will be great deliverance wrought in Zion. Joseph will be the saviour of his father's house and the remnants that shall be left of the nations. When the chastening hand of the Almighty shall fall heavily upon them, and he sends forth his plagues upon the Egypt of the Gentiles, and they become sorely pressed with famine, then will they come bending unto the valleys of our own Jordan to buy corn and wine.

The proclamation to gather the faithful has gone forth in the midst of the nations like a spark from off the altar. Its holy fire is already burning in the hearts of thousands who are anxiously waiting the time of their deliverance. Already can we be-

hold the watch-fires of the Saints lighting their pathway to the land of promise, while the songs of Zion, like the still small voice from between the cherubim, in accents of peace cheer them on their pilgrimage through the land of the Gentiles; and the venerable and earnest devotions of the faithful in all lands are united to him, and come up like sweet incense from off the altar in their behalf for grace and strength to perform their weary march, looking with an increased assurance to the fulfilment of that Divine promise of Him who has said, "I will prepare the way before you."

For us to gather from amongst the nations without the direct commandment of the Lord would neither satisfy our holy faith nor fulfil the prophetic declarations of the anointed of the Lord. Implanted and begotten by every principle of our faith and interwoven through every fibre of our new-born existence is that ardent increasing and burning desire to come out from Babylon, that we may not have our garments spotted by her pollutions, that our voices may mingle with those of our brethren in the land of Zion, and that we may partake of and participate in the influence of that prophetic Spirit as it is poured forth by the anointed of the Lord from the forum of the Saints.

The places of gathering for the Saints have not been made sacred by the fabulous reminiscences of the past. Ours is the Zion of the last days; it belongs to this age. Ours is the important present and the glorious future. There, in holy and consecrated places, at the appointed times, in the "sunlight of heaven," does the Spirit of the Highest descend like the dew upon Mount Hermon. Under its benign influence are the old paths made plain, and joy lights the hearts of the faithful as they are made the recipients of his distinguished favours.

We say, then, to the Saints, Let your hearts rejoice! Our great faith embraces all things that are worth living for in this world or in that which is to come. Then seek in all humility to keep the commandments of God; live virtuously, honestly, and uprightly; be fervent in the Spirit, serving the Lord; and, as circumstances and opportunities may offer, contribute according to your ability towards your emigration; and we bless you in the name of the Lord.

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APPOINTMENT FOR THE ARMY OF UTAH.—Philip St. George Cook, Col. of 2nd Dragoons, is appointed to succeed Brigadier-General Albert Johnston, United States Army, Department of Utah: Col. Cook, it will be remembered, had the command of the Mormon Battalion during the Mexican war in 1846, rendering material aid to General Kerney in effecting a conquest of California, and in extending the laws and government of the United States over Mexican Territory, of which Utah is a part.

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## THE GATHERING.

(Concluded from page 364.)

Governments are mighty dispensers of happiness or misery to the human family. Individual virtue and worth may and do produce individual consolation and happiness to an extent; but if the outward pressure of circumstances bears heavily against individual freedom and prosperity, a counteracting influence exists antagon-

istic to that amount of happiness which a life of superior excellence is entitled to.

A nation's power and greatness do not consist in its vast wealth, numerous and well-appointed armies, or gorgeous display of pomp and pageantry, but in the union, freedom, and intelligence of the people. Those may be but the culminating aggre-

gate of ages of aggression, spoliation, and tyranny, which, like a splendid mausoleum raised on a sandy foundation, may, amid the elemental war of popular commotion, fall crashingly around the hideous charnel-house it has covered and gilded. These are the true foundations of permanent solidity and greatness.

Never did Persia seem more powerful, possess more wealth, or raise mightier armies than when she poured forth her legions to crush a few Grecian tribes, who, united and intelligent, scattered her countless hosts, crushed with an iron heel her barbaric pomp and splendour, and dethroned her from her proud position as first among the nations. Never had the eagles of Rome been borne by a more numerous soldiery than when the east and west raised their gigantic, but enervated heads, adorned with the duplex of a twin empireship: yet a few wild, rude clans from the hardy north shattered the proud hosts of the world's mistress, and buried her departed greatness among the columns of her triumphal arches. History teems with similar facts, which are open to investigation by all who desire to study and profit thereby.

The Good Book says, "Where the wicked bear rule the people mourn,"—a statement so plain that collateral evidence is unnecessary to establish its truth. Now, if we consider the vast amount of misery, distress, and consequent mourning which permeates the whole human family, the conclusion will irresistibly force itself upon us that there is something radically wrong in every earthly government which is now ruling and controlling the inhabitants of this planet; and in admitting the truism quoted above, we must likewise admit that wickedness festers in the high places of the earth, and injustice governs the people through their legislatures and executives. In the freest of nations there is one law for the rich, and another for the poor; or laws are so framed that one portion of society can purchase comparative immunity with gold, while the poor and needy, who in the powerful and rich ought to find their protectors and friends, are for trivial offences often made to feel the full force of the legislative lash, and imprisoned for crimes not a hundredth part so enormous as those which the wealthy can commit with impunity. A poor man may possess a daughter, beautiful and pure, and to

him a treasure beyond price, in whom his hopes and heart are centred. She is marked out by the ravenous eye of a wealthy libertine, who, under a prostitution of the sacred name of love, fills her soul with the syren music of his serpent vows. She trusts and is deceived: ruin, infamy, and disgrace are her bitter entailments: misery and sorrow drag the aged parents to the grave, and their once pure and cherished child becomes an outcast of society, a thing to be spurned and abused, a companion of thieves, and a miserable wreck of humanity; while he, the author of her disgrace and crimes, and virtually the murderer of her parents, walks abroad in society, petted and caressed, having paid for his crimes the full penalty of a few pounds! A man of unstained honesty may unavoidably incur a debt which circumstances render him unable to pay for a time: his creditors can throw him into prison, confine him where he cannot make the first effort to retrieve his position, and prevent his ministering to the wants of his family, while the speculator may bring ruin to the hearths and homes of thousands, and be esteemed in society as a prominent and respected member thereof. A monarch may levy troops and proclaim war against his neighbour to gratify an ambitious desire, robbing his subjects of their hard-earned pittance in the shape of taxation, and compelling that neighbour to pursue a similar line of policy; yet no one calls him to account for the foul wrong and injustice.

These and a thousand other evils of a like character are the legitimate offspring of corrupt governments and unjust laws, and mark the absence of a controlling power sufficiently strong to render equal justice to prince and peasant, peer and plebeian.

Now, what government under the broad canopy of heaven *could* the Lord of hosts choose as that through which justice would be administered to all, and righteousness bless the people? Not one. Where is the legislative assembly in the world in whose halls the voice of an inspired servant of God would be heard directing its united wisdom and declaring the mind of the Great Author of existence? Nowhere. Hence the political necessity for a "gathering" together of the people of God, to whom and through whom his laws might be made known,



and a government of righteousness, equity, and holiness be established.

This is no meaningless chimera, but a great truth written in the history of God's dealings with the children of men. All the mutations of society, the changes of a hundred generations, and the varied dispensations committed to man tend to this one object—the establishment of a reign of righteousness and peace that should fill the earth with blessings and make glad the inhabitants thereof. All that is good, noble, or praiseworthy among human institutions of a political nature, as well as of a social or religious character will be found concentrated together under the government of God. There a kind and a fostering hand will be extended over the arts and sciences; there education will bud and blossom, putting forth flowers of amaranthine bloom. There virtue and innocence will be respected and cherished, unpolluted by the vile touch of licentious libertinism. There man will learn to respect the rights of his fellows and guarantee to all the same liberty which he claims for himself—namely, the privilege of doing good. There every man will be free to worship his God according to the dictates of his own conscience, none daring to molest him or make him afraid. There the toiling, struggling millions will find a haven of peace, where they can labour securely and reap the fruits of their own industry. There the refugees from every clime who flee from the tyrannies and despotisms of the earth will be able to find the liberty they vainly seek at home. There the lovers of peace who shun the fiery simoom of revolution and civil war will find that peace which their souls long for. There the honest among men who are poor in this world's goods will trudge, weary, and footsore, rejoicing in their souls at the refuge set before them. There the honest in heart who are wealthy will flee, carrying with them their gold and their precious stones to adorn and beautify Zion. There the powers of the earth will find a place terrible to their hearts—a place they will fear to attack, and will say, "Let us not go up against Zion, for her people are terrible, and God is there." And there, too, the nations will flee when famine scourges the earth, offering their lands for a ransom and themselves for servants, that they may receive bread from the storehouses of Israel.

*Where?*—The great gathering-place appointed by Jehovah, where the honest and pure among men, the lovers of truth, virtue, justice, and holiness, the principles of life and light, the revelations of God, the hidden mysteries of all past generations, the keys, powers, and blessings of every preceding dispensation, the principles of social order, true politics, and righteous government, and the knowledge of God, do congregate;—the mountains and valleys of Joseph's land, blessed with "the blessings of heaven above and of the earth beneath;"—a land stretching like "wings" north and south to the west of Ethiopia, named in the pages of geographers (after one Americus Vesputius,) "America," but known to the Prophets of old as Joseph's inheritance, where the ancient records of half a world were hid up long ages ago, and brought to light in these last days to usher in the gathering dispensation of the "fulness of times."

The trumpet giveth no longer an uncertain sound, for a holy angel has restored the "everlasting Gospel" once more to the earth, and the voice of God is sounding among the nations and through the islands of the sea, calling upon the east to "give forth," and the north to "keep not back,"—summoning the "heirs of the promises" from every land and clime to gather up to the gathering-place of the Lord of hosts.

The work has commenced, and, like "an avalanche loosened from its mountain fastness," will roll on with accelerating speed, till every son and daughter of Adam who owns the power of truth and the beauty of holiness in life and conversation are snatched from the threatened destruction that lours over the nations. "Come out of her, my people," rings from the mountain tops, and is echoed o'er land and sea. The myriad isles of the broad Pacific catch up the joyful sound, and the south and the north hear its inspiring tones. The effete governments of the "old world" tremble as it reverberates around them, and the spirit of disunion and anarchy, which rages in the "new world" cowers as it hears it. The "hunters and fishers" of the Almighty search in the dens and the caves for the long-scattered ones, and breathe it in their ears in accents of hope and of promise.

It is a religious work, a social work,

and a political work, this gathering of the last days. Commenced and continued by the Great Eternal himself, it stays not for man, his power, or his influence, till it has accomplished its mighty purpose—the regeneration of mankind religiously, socially, and politically, till it has wrested the whole earth from the dominion of Satan, opened the graves of the mighty dead, and returned them resurrected to their eternal home, and given the king-

doms under the whole heaven to the Saints of the Most High to possess for ever and ever. This is the language of the Sacred Records, and this is the faith and the hope of the Saints of all dispensations. Happy are they who, perceiving its purport, work whole-souledly and pure-heartedly in it, for they shall receive an inheritance in the resurrection of the just.

S.

### SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The political atmosphere of England does not at this moment look very serene. The Reform Bill hangs, and Parliament approaches it as though a great political troublesome issue pended on it. Lord Palmerston and others of the Ministry are more than suspected of insincerity; but the Reform leaders seem determined for a great political struggle, if necessary; and unless reconciliation be made between the Lords and the Commons, in case of defeat of the Reform Bill, there would not unlikely gradually work up the greatest political struggle that England has seen in this century. Mr. Gladstone is said to have spoken out upon the point at issue as "freely and decidedly almost, though not as publicly as Mr. Bright himself." The Chinese difficulty is before the country again. The British ultimatum to China has been rejected. The Government has commissioned the steam-ship *Bulldog* for the purpose of making a complete survey of the proposed route for the North Atlantic telegraph cable. Sir Leopold M'Clintock has been appointed to the command of the *Bulldog*. Lord Palmerston, in reply to Mr. Wyld, said the Board of Admiralty intended to furnish ships for surveying the Northern Seas, in connection with a project for laying down a telegraphic cable between England and America, by way of Scotland. The dissatisfaction of English manufacturers at the consequences of the hasty manner in which the French treaty has been framed is manifesting itself, not merely in the silk districts, where the immediate consequences to the operatives have been especially disastrous, but also at Huddersfield, Leeds, Manchester, Leicester, and other important towns. The recruiting movement for the Pope in Ireland is growing formidable. The *Cork Daily Post* says—"About 200 young and athletic recruits left this morning for Italy, via the Bristol steamer *Sabine*. The movement throughout the south has now assumed a formidable appearance, and it is rumoured that in the course of the next week about 500 more will leave this port alone for the classic haunts of the Tiber." King Leopold, uncle to the Queen, is in England, and his visits have always a political significance. Perhaps his present visit is not rendered less significant by the presence of the Empress Dowager of Russia in France. Victoria may need the counsel of her experienced uncle. Garibaldi is victorious, and the Two Sicilies are lost to Naples. Indeed the cause of Francis II. is as good as lost altogether. Lord John Russell exults in his sympathy for the Italian cause, and Lord Palmerston has agreed with him. Francis II. can expect no sympathy from England, and may despair of help from any quarter. The *Times*, in a leader, says—"The King applied to Austria; and it was supposed for a moment at Turin that Austria had moved down a body of 15,000 troops to create a diversion. Such consistency did the rumour obtain, that French regiments were marched to the point indicated. Of course the alarm was without foundation; but the prompt movement of the French troops shows how quickly any such enterprise would be met." He next applied to Napoleon for an armed mediation. The telegraphic message found the Emperor at Lyons, and the *Times* is assured that it received an instant reply to the effect that any interference of France in this conflict was entirely out of the question. Garibaldi has taken Palermo, and the Neapolitan army has capitulated. An armistice was granted to them, and has since been prolonged. General Garibaldi still peremptorily demands that the garrison shall lay down its arms, and refuses to let the Neapolitan soldiers depart, unless they leave their arms behind them. It is asserted that the Emperor Napoleon has sent Garibaldi twelve rifled cannons. An understanding between Prussia and the Middle States of Germany it is expected will be brought about by an interview at

Baden-Baden between the Prince Regent of Prussia and several German sovereigns. A serious conflict had taken place at Jeddo, Japan, between the followers of one of the great princes and those of the Regent, the latter having been attacked and several of them slain by the former. The Regent himself was stabbed, but whether fatally or not was not known. Foreigners were in much alarm. Terrible earthquakes have recently visited the continent in various places.

AMERICAN.—A most destructive tornado visited Ohio on the 22nd of May. It is said to be the most destructive one ever known there. The House fixed the 18th of June for the adjournment of Congress. Governor McRae, of Mississippi, very properly rebuked the Speaker and House for habitual disorder during the sessions. He obtained the floor, and then refused to go on till order was restored and members seated. He then reminded the Speaker that he had not opened his mouth in that hall for two months, but that the proceedings had been those of a mob. The house was a mob, and he had sat there till he was disgusted. He would not be interrupted when on the floor; and if the Speaker did not call members to order, he would do so himself. The *Herald* says—"The present aspect of the San Juan question is anything but peaceful, judging from the announcement recently made by Lord John Russell, and has a strong smell of powder. The last despatch of Lord John has not yet been received, and of course its contents are not known. One thing is very certain—our Government will not yield one *iota* from the position first assumed—that the island was within the jurisdiction of the United States, and will maintain that position at all hazards. If England is anxious for a trial of strength with the United States, she can have it upon this question, by persisting in her right to the island." Senator Douglas has made a great speech in Congress, said to be the masterpiece of his life; and the general impression of his friends is that it will make him the next President of the United States. The Japanese embassy creates quite a stir in the United States. In relation to the visit of the Prince of Wales to that country, the *New York Herald* says—"The magnitude of the preparations that are being made for the reception of the Prince of Wales in Nova Scotia and Canada indicates beforehand the sensation which his visit will create among the people of the British provinces. Whatever of loyalty and attachment to the reigning dynasty remains amongst them will be stirred up by this event. Should the Prince extend his visit to this country, as we believe has been finally arranged, there will be little less excitement attending his progress. Our people like to patronise foreign curiosities, and will not be behindhand with the Canadians in *feting* and caressing the young British lion." The slave trade is very active. Henry Grice, of Ohio, has been appointed and confirmed United States' Marshal for the Territory of Utah, in place of Peter K. Dotson removed. Philip St. George Cook, Colonel of 2nd Dragoons, is appointed to succeed Brigadier-General Albert Johnston, United States Army, Department of Utah; Thomas S. Williams has been killed by the Indians on his way from California, and his brother Archibald Williams has been wounded in a shooting affray at Fort Bridger, with four or five dragoon revolver balls and nine buck-shot. His recovery is doubtful.

## VARIETIES.

GARDENING MEMORANDA.—In order to have a fine blow of carnations, superfluous flower-buds should be pinched off, leaving only three or four to each stem. When their blooms decay, the plants should be layered, the layers being selected from the young grassy shoots at the bottom, which do not run to flower. Have ready a sharp penknife, a trowel, and a number of small pegs with an angle at the head. Scoop out the earth in the form of a basin around each plant; select the strongest grassy shoots for layers, and remove such as are in the way; crop the top leaves an inch from the heart, and pinch off all the rest, taking care not to peel the stem. Make an incision on the under side of the shoot, beginning just below the second joint from the top, and cutting upwards till the joint is slit in the middle. Set the pointed extremity made by the slit into the bottom of the excavation, and there fix it with the peg; place the head of the shoot erect, fill in the earth, make it firm, and finish with a good watering. The young plants will be so rooted in six weeks that they may be cut from the parent stem, and will become independent plants. If slips are carried to a distance, steep them for a few days in water till they swell to their proper size; trim them as above directed, and set them firm into prepared soil; water plentifully, and set over them a hand-glass, first throwing water on the glass, and then a little soil to darken it. When fully grown, the flower-stems should be tied with a strip of bast to a small stake or green wire thrust into the ground at their side.